A Few LINES

TOUCHING

BAPTISM:

SHEWING,

I. What *Baptiſm* is; with its *ſignification.*
II. Who are fit Subjects to be Baptized.
III. The Good Old Way of Baptizing.
IV. Some Objections Anſwered.

By *Matthew Fenn.*

Matth. 3. 13.

Then cometh Jeſus from Galilee to Jordan unto John, *to be Baptized of him.*

Jeremiah 6. 16.

Thus ſaith the Lord, Stand ye in the Ways, and ſee and ask for the Old Paths, where is the Good Way, and walk therein, and ye ſhall find reſt for your Souls: But they ſaid, We will not walk therein.

LONDON:
Printed for *Matthew Fenn*, at *Coggeſhall* in *Eſſex.*
1697.

Edward Mumford
his Book

43.
7. 6.
531.

The Epistle.

THese Lines I desire may be perused by serious Souls; and although some Men may not read them, yet I hope they will not abuse them: The Author's Endeavours extend not to that Greatness of Skill which some Men desire; yet tho' they may not profit all Men, they may do good to some. The Captious are always apt to despise that which the Prudent value; because that the Lord chuseth base Things to confound the Mighty: Therefore, my Christian Friends, ponder the matter, and arise, and be Baptized.

Coggshall in *Essex*, 1696.

Mathew Fenn.

I. *What Baptiſm is.*

BAPTISM is a Goſpel-Ordinance, ordained by Chriſt Himſelf, when *All Power* was *given him, both in Heaven and in Earth*, Mat. 28. 18, 19.

And it is one of the great Witneſſes Chriſt left to *bear Record* in Earth; as in 1 *John.* 5. 8. *There are three that bear Witneſs in Earth, the Spirit, the* Water, *and the Bloud; and theſe Three agree in One.*

And ſo it is one of the great Sacraments of the New Teſtament, which ſignifieth the Death, Burial, Reſurrection and Aſcenſion of our Lord Jeſus; ſhewing clearly, that as Chriſt died for our Sins, was buried, roſe again from the dead, aſcended up on high; even ſo *we being dead to Sin, ſhould be buried with him in Baptiſm into death; that like as Chriſt was raiſed from the dead; by the Glory of the Father, even ſo we alſo ſhould walk in newneſs of life,* Rom. 6. 13, 4, 5.

What Baptiſm is.

Baptiſm is a Sacrament,
Which to us ſignifie,
That God the Father Jeſus ſent,
And he for us did die;

And that he in the Grave was laid,
And alſo buried,
When he our dreadful Debt had paid,
For which his Bloud was ſhed:

And that he did ariſe again,
Aſcended up on high,
When he the Enmity had ſlain:
All this it ſignifie.

And thus we plainly may perceive,
What was the Lord's intent,
When he was pleas'd with us to leave
This Holy Sacrament.

II. *Who may be Baptized.*

He that believeth, and is baptized, ſhall be ſaved, Mark 16. 16.

But when they believed Philip *preaching the Things concerning the Kingdom of God, and the Name of Jeſus Chriſt, they were baptized both Men and Women,* Acts 8. 12.

And as they went on their way, they came unto a certain Water, and the Enuch ſaid, See, here is Water; what doth hinder me to be baptiſed?

And Philip *ſaid, If thou believeſt with all thine heart, thou mayſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God.*

And he commanded the Chariot to ſtand ſtill, and they went both down into the Water, both Philip *and the Enuch, and he baptiſed him.* Acts 8. 37, 38, 39.

Then they that gladly received his Word, were baptized, Acts 2. 41.

And without Faith it is impoſſible to pleaſe God, Heb. 11. 6.

For whatſoever is not of Faith is Sin, Rom. 14. 23.

Who

Who may be Baptized.

HE that believes, and is baptiz'd,
'Tis he shall saved be;
For thus our Saviour dear advis'd,
In *Scripture* you may see.
Faith is that Grace which makes Souls fit
Their Saviour to obey;
Let's labour then that Grace to get,
To help us in the way.
If thou with all thy heart believe,
Philip the Enuch told,
Then Baptism thou may'st receive;
And thus it was of old.
But where that Grace cannot be found,
We clearly understand,
Such to baptize there is no ground,
They build upon the sand.
And when the stormy Winds do blow,
And Rain it doth descend,
Then great will be their Overthrow,
And Woe will be their end.
Then beg of God to give thee Faith
To follow Christ herein;
For as the holy Scripture saith,
What's not of Faith, is sin.

III. The good old Way of Baptizing.

John did baptize in the Wilderness, and preached the Baptism of Repentance for the remission of Sins. And there went out to him all the Land of Judæa, *and they of* Jerusalem, *and were all baptized of him in the River* Jordan, *confessing their Sins,* Mark 1. 4, 5. Matth. 3. 1, 2, 5, 7.

And it came to pass in those days, that Jesus came from Nazareth *of* Galilee, *and was baptized of* John (*IN* Jordan) (mark that.) *And straightway coming up out of the Water, he saw the Heavens opened, and the Spirit like a Dove descending upon him.*

And there came a Voice from Heaven saying, Thou art my beloved Son, in whom I am well pleased, Mark 1. 9, 10, 11.

After these things came Jesus and his Disciples into the Land of Judea, *and there he tarried with them, and baptised:*

John *also was baptizing in* Enon *near to* Salim, *because there was much Water there: And they* Came (mark that) *and were baptized,* John 3. 23.

Acts 19. 4, 5. *said* Paul, John *verily baptized with the Baptism of Repentance, saying unto the* People, *That they should believe on him that should come after him, that is, on Christ. When they heard this, they were baptized in the Name of the Lord Jesus.*

And in Acts 8. 36, 37, 38. *And* Philip *said, If thou believest with all thine heart, thou mayst: And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the Chariot to stand still; and they went down both into the Water, both* Philip *and the Eunuch, and he baptized him.*

The

The Good Old Way of Baptizing.

BAptizing is not Sprinkling,
As fondly some surmize;
But it is quite another thing,
To Dip is to Baptize.
We find our Blessed Saviour went
Down into *Jordan*'s Flood, (Mark 1. 9.
As in his Holy Testament
Is clearly understood:
For coming up from thence, we read
The Heavens opened were,
And the Trinity indeed,
This Truth confirmed there:
The Son down into *Jordan* went
And coming up again,
The Holy Ghost made a descent,
And on him did remain;
And lo a Voice from Heaven fell,
'Tis my Beloved Son,
And he indeed hath pleas'd me well,
In that which he hath done.
But Men are now too lofty grown
Their Saviour dear to follow;
In vain Inventions of their own
They'd rather lie and wallow.
What, dipt as Christ was? that's too low
For most in this our Age;
Naaman-like they angry grow, (2 *King.* 5. 11, 12.
And fall into a Rage;
As I my self have heard some say,
As now I tell to thee,
Before they would be sav'd that way,
They'd never saved be.

But

But the true, humble, gracious Soul,
Their Saviour dear will eye,
And follow him without controul,
There is great reaſon why.
Chriſt's way it is the cleareſt caſe,
Though Men do it gainſay;
Be thou baptiz'd as Jeſus was,
For that's the only way.

IV. Some Objections anſwered.

And now why tarrieſt thou? ariſe and be baptized, Acts 22. 16.

I Pray mark well, my Chriſtian Friend,
And be thou well adviſ'd;
This Counſel Chriſt to *Paul* did ſend, (Acts.
Ariſe and be baptiz'd. 9. 6
Pray what Objections can'ſt thou make,
Or wherefore doſt thou tarry?
God's Counſel now I pray thee take,
Leſt that thy Soul miſcarry.

The Firſt Objection.

It from the Pulpit hath been told,
As now I tell to thee,
Our Engliſh *Climate is ſo cold,*
Too cold it is for me.
If I this thing ſhould undertake,
And harm ſhould catch thereby,
The Truth may ſuffer for my ſake,
If I fall ſick and die.

Anſwer.

Anſwer to the Firſt Objection.

Pray hearken now, my Friend to me;
If God thy Life ſhould take,
And thou ſhouldſt not baptized be,
What anſwer couldſt thou make?
If thou God's Council do'ſt reject,
Then he will be thy Foe;
If thou thy Duty do'ſt neglect,
Then that will cauſe thy woe.
Come, come, my Friend, and don't diſtruſt
The help of Chriſt thy Lord,
For he did never prove unjuſt,
Nor falſifie his Word:
His Grace it will ſufficient be,
His Power he'll make known,
And he will ſurely ſtand by thee,
If thou his Truth do'ſt own.
O then, I pray, God's Counſel take,
And let thy Soul be pris'd;
O beg the Lord for the Lord's ſake.
Ariſe and be baptiz'd.

The Second Objection.

It is a mean deſpiſed way,
A way that Men do ſcorn,
And is ſo much deſpis'd this day,
It hardly can be born:
If I this thing ſhould undertake,
And ſhould baptized be,
My Friends I fear would me forſake,
And look aloof on me.

Anſwer.

Calleſt thou that mean which Chriſt commands
which he hath authoriz'd?
And we in Scripture underſtand
He was himſelf baptiz'd.

And what, are Men now grown ſo proud,
That Truth cannot be born?
Do they againſt it cry aloud,
And hold it in great ſcorn?
How will they anſwer it at laſt,
When Chriſt to Judgment call,
When he on them Contempt ſhall caſt,
What woe will them befall?
Then follow thou God's holy way,
Although it be deſpis'd.
Wouldſt thou be bleſt another day?
Ariſe and be baptiz'd.

The Third Objection.

But I have in my Infancy
Baptiz'd already been:
And what, ſhould I now that deny,
And be baptiz'd again?
Godfathers and Godmothers too,
For me to God did vow,
And that I hope for me will do;
I pray what ſay'ſt thou now.

Anſwer.

In Infancy thou waſt too young,
(Mark well what here I ſay,)
Thou ſhouldſt confeſs Chriſt with thy Tongue,
And then his Truth obey.
Thy Godfathers and Mothers which
Of them thou ſeem'ſt to boaſt,
In Scripture we can find none ſuch,
Therefore thy Strength is loſt.
Theſe are but things ordain'd by Men,
By Men they were deviſ'd.
O be not thou deceived then,
Ariſe and be baptiz'd.

The Fourth Objection.

But I a true Believer am,
And truly fear the Lord,
And reverence his holy Name,
According to his Word:
The Lord his holy Spirit he
Now unto me hath given;
And muſt I yet baptiz'd be,
Who am baptiz'd from Heaven?
This is enough without controul,
I pray make no reply;
This is enough to ſave my Soul,
No Man can this deny.

Anſwer.

This is indeed a bleſs'd eſtate.
With thee I will agree;
And 'tis as plain without debate,
Thou may'ſt baptized be.
Cornelius was as good a Man, (Acts. 10.
As moſt that we can find, 1,-----48.
As by the Scripture prove I can,
He few Men came behind:
Devout he was, and fear'd the Lord,
And pray'd moſt fervently,
His Alms they were ſo ſpread abroad,
They reach'd above the Sky.
Yea, and the holy Spirit too,
God unto him had given;
And yet we find he'd work to do,
Although baptiz'd from Heav'n;
Baptiz'd he muſt with Water be,
It ſtood him ſo in hand,
As in the Scripture you may ſee,
Peter did ſo command.

And now from hence I do infer,
The better that Men be,
That they thereby the fitter are
Baptized for to be.
Therefore no longer ſtout it out,
But be thou advertis'd;
It is thy Duty, make no doubt,
Ariſe and be baptiz'd.

The Fifth Objection.

Pray hear me yet this one thing more,
It was ſo in its day;
But now Baptizing's out of door,
And vaniſh'd quite away.

Anſwer.

Alas, poor Soul! who told thee ſo?
Is't not Preaching's Companion? (Matt.
It is of God the Scriptures ſhow, 28. 19. 20.
And can't be null'd by Man.
This is a ſubtile thing indeed,
By crafty Men ſurmiz'd,
Therefore I pray repent with ſpeed,
Ariſe and be baptiz'd.

The Call to Submit.

COme, Friend, what linger yet like *Lot?*
What, loth for to obey
That Bleſſed Lamb that had no Spot,
Ariſe and come away.
The Lamb of God let's follow now,
Where-ever he doth go;
He was baptiz'd, and ſo muſt thou,
He hath commanded ſo.
Tho' thou waſt born of Parents good,
And haſt by them been train'd,

And many things haſt underſtood,
By Natural Parts attain'd;
If *Abraham* had thy Father been,
And thou hadſt been Rantiz'd,
'Twill not ſuffice; I ſay again,
Ariſe and be Baptiz'd.

By another Hand.

SHall the Son of God Baptized be,
By his Great Forerunner John?
The Almighty Father and Eternal Spirit
With pleaſure too look on: (Luke. 3.
And ſhall not I, poor called Soul, 21.
Moſt gladly ſubmit thereto! 22,23.
For it's a favour He will bid me do.

Shall the Potent Prince Emanuel
Send o'er the Univerſe
His Ambaſſadors, for to proclaim
His Greatneſs, and Baptize?
And ſhall not Grace prevail with me
To bow my ſelf, give *Chriſt* the *Crown*,
And be Baptized as he doth enjoin!

Shall th' Eternal Spirit, Father and Son
Work wonderfully for ever,
Conquering ſtubborn rebellious, Wills,
That Salvation may be ſecure?
And ſhall not I that conquer'd am,
By his Goodneſs and his Pow'r,
Be Baptiz'd as his Subject evermore.

FINIS.

BRITISH